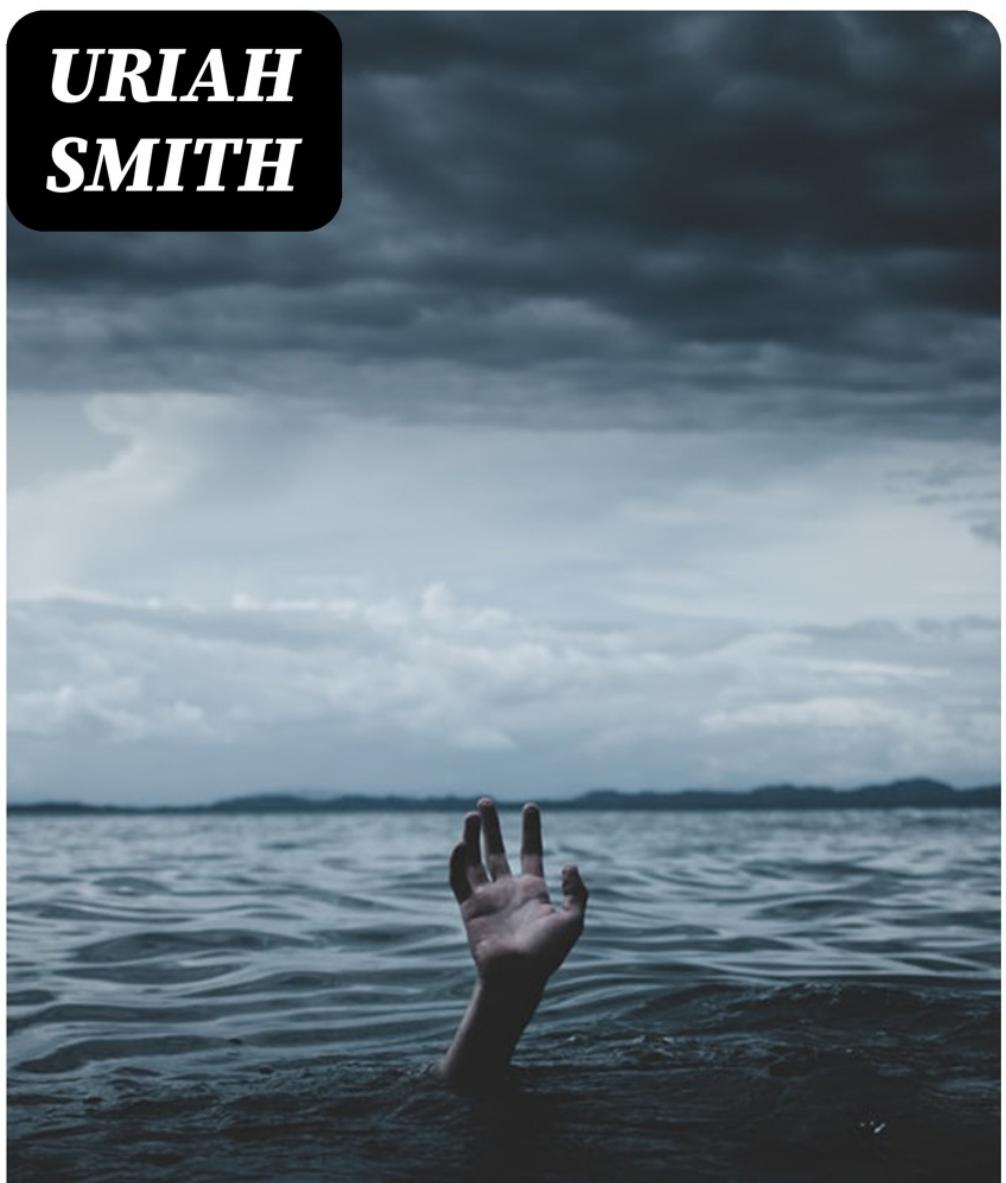


**URIAH
SMITH**



**THE STATE
OF THE DEAD AND
THE DESTINY
OF THE WICKED**

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Uriah Smith

The state of the dead and the destiny of the wicked

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PREFACE.

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Questions of such absorbing interest to the human race as "The State of the Dead," and "The Destiny of the Wicked," should command the candid attention of all serious and thoughtful men. The Bible alone can answer the inquiries of the human mind on these important subjects; and if the Bible is the full and complete revelation which it claims to be, we must believe that it has answered them. What that answer is, the following pages undertake to show.

On the questions here discussed there is at the present time a daily-increasing agitation in the theological world. The frequency with which these topics come to the surface in the religious papers of the land, is evidence of this. Not only in this country, but in England and Germany, the views of Bible students on these points are in a state of transition. The doctrine that there is no eternal life out of Christ, and that consequently the punishment of the wicked is not to be eternal misery, is now able to present an array of adherents so strong in numbers, so cultivated in intellect, and so correct at heart, that many of its opponents are changing their base of operations toward it, and taking steps looking not only to a toleration of its existence, but to a compromise with its claims.

In adding another book to the many which have been written on this subject, the object has been to give in a concise manner a more general view of the teaching of the word of God, the ultimate source of authority, on this

question, than has heretofore been presented. A chapter on the Claims of Philosophy is appended to the Biblical argument, more to answer the queries of those who attach importance to such considerations, than because they are entitled to any real weight in the determination of this controversy.

The interest that has of late years arisen on the subject of the state of the dead, is timely. Spiritualism, with its foul embrace and pestilential breath, is seeking to spread its pollutions over all the land; and it appeals to the popular views of the condition of man in death as a foundation for its claims. The teaching of the Bible on this point is the most effectual antidote to that unhallowed delusion. Before the true light on the intermediate state, and the destiny of the wicked, not only spiritualism with its foul brood flees away, but purgatory, saint worship, universalism, and a host of other errors all go down.

In this period of agitation and transition, let no man blindly commit himself to predetermined views, but hold himself ready to follow truth always and everywhere. Let him hold his sympathies entirely at its disposal. This is the course of safety; for truth has angels, Christ and God upon its side; and though it had but one adherent on the earth, it would triumph all the same. So while truth can receive no detriment from the combined opposition of all the world, its adherents, few in number though they may be, will secure in the end an everlasting gain.

U. S.

Battle Creek, May 2, 1873.

MAN'S NATURE AND DESTINY.

CHAPTER I. PRIMARY QUESTIONS.

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Gradually the mind awakes to the mystery of life. Excepting only the first pair, every adult member of the human race has come up through the helplessness of infancy and the limited acquirements of childhood. All have reached their full capacity to think and do, only by the slow development of their mental and physical powers. Without either counsel or co-operation of our own, we find ourselves on the plane of human existence, subject to all the conditions of the race, and hastening forward to its destiny, whatever it may be.

A retinue of mysterious inquiries throng our steps. Whence came this order of things? Who ordained this arrangement? For what purpose are we here? What is our nature? What are our obligations? And whither are we bound? Life, what a mystery! Having commenced, will it ever end? Once we did not exist; are we destined to that condition again? Death we see everywhere around us. Its victims are silent, cold, and still. They give no outward evidence of retaining any of those faculties, mental, emotional, or physical, which distinguished them when living. Is death the end of all these? And is death the extinction of the race? These are questions which have ever excited in the human mind an intensity of thought, and a strength of feeling, which no other subjects can produce.

To these questions, so well-defined, so definite in their demands, and of such all-absorbing interest, where shall we look for an answer? Have we any means within our reach by

which to solve these problems? We look abroad upon the earth and admire its multiplied forms of life and beauty; we mark the revolving seasons and the uniform and beneficent operations of nature; we look to the heavenly bodies and behold their glory, and the regularity of their mighty motions--do these answer our questions? They tell us something, but not all. They tell us of the great Creator and upholder of all things; for, as the apostle says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." They tell us upon whom our existence depends and to whom we are amenable.

But this only intensifies our anxiety a thousand fold. For now we want to know upon what conditions his favor is suspended. What must we do to meet his requirements? How may we secure his approbation? He surely is a being who will reward virtue and punish sin. Sometime our deeds must be compared with his requirements, and sentence be rendered in accordance therewith. How will this affect our future existence? Deriving it from him, does he suspend its continuance on our obedience? or has he made us self-existent beings, so that we must live forever, if not in his favor, then the conscious recipients of his wrath?

With what intense anxiety the mind turns to the future. What is to be the issue of this mysterious problem of life? Who can tell? Nature is silent. We appeal to those who are entering the dark valley. But who can reveal the mysteries of those hidden regions till he has explored them? and the "curtain of the tent into which they enter, never outward swings." Sternly the grave closes its heavy portals against

every attempt to catch a glimpse of the unknown beyond. Science proves itself a fool on this momentous question. The imagination breaks down; and the human mind, unaided, sinks into a melancholy, but well-grounded, despair.

God must tell us, or we can never know what lies beyond this state of existence, till we experience it for ourselves. He who has placed us here, must himself make known to us his purposes and his will, or we are forever in the dark. Of this, all reverent and thoughtful minds are well assured.

Professor Stuart, in his "Exegetical Essays on Several Words Relating to Future Punishment," says:--

"The light of nature can never scatter the darkness in question. This light has never yet sufficed to make the question clear to any portion of our benighted race, whether the soul is immortal. Cicero, incomparably the most able defender of the soul's immortality of which the heathen world can yet boast, very ingenuously confesses that, after all the arguments which he had adduced in order to confirm the doctrine in question, it so fell out that his mind was satisfied of it only when directly employed in contemplating the arguments adduced in its favor. At all other times he fell unconsciously into a state of doubt and darkness. It is notorious, also, that Socrates, the next most able advocate, among the heathen, of the same doctrine, has adduced arguments to establish the never-ceasing existence of the soul which will not bear the test of examination. If there be any satisfactory light, then, on the momentous question of a future state, it must be sought from the word of God."

H. H. Dobney, Baptist minister, of England (Future Punishment, p. 107), says:--

"Reason cannot prove man to be immortal. We may devoutly enter the temple of nature, we may reverently tread her emerald floor, and gaze on her blue, 'star-pictured ceiling,' but to our anxious inquiry, though proposed with heart-breaking intensity, the oracle is dumb, or like those of Delphi and Dodona, mutters only an ambitious reply that leaves us in utter bewilderment."

And what information have they been able to give us, who have either been ignorant of divine revelation, or, having the light, have turned their backs upon it? Listen to a little of what they have told us, which sufficiently indicates the character of the knowledge they possessed.

Socrates, when about to drink the fatal hemlock, said:--

"I am going out of the world, and you are to continue in it; but which of us has the better part, is a secret to every one but God."

Cicero, after recounting the various opinions of philosophers on this subject, levels all their systems to the ground by this ingenuous confession:--

"Which of these is true, God alone knows, and which is the most probable, is a very great question."

Seneca, reviewing the arguments of the ancients on this subject, said:--

"Immortality, however desirable, was rather promised than proved by these great men."

And the skeptic Hobbs, when death was forcing him from this state of existence, could only exclaim, with dread uncertainty, "I am taking a leap in the dark!"--dying words

not calculated to inspire any great degree of comfort and assurance in the hearts of those who are inclined to follow in his steps.

With a full sense of our need, we turn, then, to the revelation which God has given us in his word. Will this answer our inquiries? It is not a revelation if it does not; for this must be the very object of a revelation. Logicians tell us that there is "an antecedent probability in favor of a divine revelation, arising from the nature of the Deity and the moral condition of man." On the same ground, there must be an equal probability that, if we are immortal, never-dying beings, that revelation will plainly tell us so.

To the Bible alone, we look for correct views on the important subjects of the character of God, the nature of life and death, the resurrection, Heaven, and hell. But our views upon all these, must be, to a great extent, governed by our views of the nature and destiny of man. On this subject, therefore, the teachings of the Bible must, of consistency, be sufficiently clear and full.

Prominent upon the pages of inspiration, we see pointed out the great distinction which God has put between right and wrong, the rewards he has promised to virtue, and the punishment he has threatened against sin; we find it revealed that but few, comparatively, will be saved, while the great majority of our race will be lost; and as the means by which the perdition of ungodly men is accomplished, we find described in fearfully ominous terms, a lake of fire burning with brimstone, intense and unquenchable.

How these facts intensify the importance of the question, Are all men immortal? Are these wicked immortal? Is their

portion an eternity of incomprehensible, conscious torture, and unutterable woe? Have they in their nature a principle so tenacious of life that the severest implements of destruction with which the Almighty can assail it, an eternity of his intensest devouring fire can make no inroads upon its inviolate vitality? Fearful questions!--questions in reference to which it cannot be that the word of God will leave us in darkness, or perplex us with doubt, or deceive us with falsehood.

In commending the reader to the word of God on this great theme, it is unnecessary to suggest to any candid mind the spirit in which we should present our inquiries. Prejudice or passion should not come within the sacred precincts of such an investigation. If God has plainly revealed that all the finally impenitent of our race are doomed to an eternity of conscious misery, we must accept that fact, however hard it may be to find any correspondence between the magnitude of the guilt and the infinitude of the punishment, and however hard it may be to reconcile such treatment with the character of a God who has declared himself to be "Love." If, on the other hand, the record shows that God's government can be vindicated, sin meet its just deserts, and at the same time such disposition be finally made of the lost, as to relieve the universe from the horrid spectacle of a hell forever burning, filled with sensitive beings, frenzied with fire and flame, and blaspheming in their ever-strengthening agony--can any one be the less ready to accept this fact, or hesitate, on this account, to join in the ascription, "Great and marvelous are

thy works, Lord God Almighty; *just and true* are thy ways,
thou King of saints”?

CHAPTER II.

IMMORTAL AND IMMORTALITY.

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In turning to the Bible, our only source of information on this question, to learn whether or not man is immortal, the first and most natural step in the inquiry is to ascertain what use the Bible makes of the terms "immortal" and "immortality." How frequently does it use them? To whom does it apply them? Of whom does it make immortality an attribute? Does it affirm it of man or any part of him?

Should we, without opening the Bible, endeavor to form an opinion of its teachings from the current phraseology of modern theology, we should conclude it to be full of declarations in the most explicit terms that man is in possession of an immortal soul and deathless spirit; for the popular religious literature of to-day, which claims to be a true reflection of the declarations of God's word, is full of these expressions. Glibly they fall from the lips of the religious teacher. Broadcast they go forth from the religious press. Into orthodox sermons and prayers they enter as essential elements. They are appealed to as the all-prolific source of comfort and consolation in case of those who mourn the loss of friends by death. We are told that they are not dead; for "there is no death; what seems so is transition;" they have only changed to another state of being, only gone before; for the soul is immortal, the spirit

never dying; and it cannot for a moment cease its conscious existence.

This is all right provided the Bible warrants such declarations. But it is far from safe to conclude without examination that the Bible does warrant them; for whoever has read church history knows that it is little more than a record of the unceasing attempts of the great enemy of all truth to corrupt the practices of the professors of Christianity, and to pervert and obscure the simple teachings of God's word with the absurdities and mysticisms of heathen mythology. It has been only by the utmost vigilance that any Christian institution has been preserved, or any Christian doctrine saved, free from some of the corruptions of the great systems of false religion which have always held by far the greater portion of our race in their chains of darkness and superstition. And if we arraign the creeds of the six hundred Protestant sects, as containing many unscriptural dogmas, it is only what every one of them does, in reference to the other five hundred and ninety-nine.

To the law, then, and to the testimony. What say the Scriptures on the subject of immortality?

Fact 1. The terms "immortal" and "immortality" are not found in the Old Testament, either in our English version or in the original Hebrew. There is, however, one expression, in Gen. 3:4, which is, perhaps, equivalent in meaning, and was spoken in reference to the human race; namely, "Thou shalt not surely die." But unfortunately for believers in natural immortality, this declaration came from one whom no person would like to acknowledge as the author of his creed.

It is what the devil said to Eve, the terrible deception by means of which he accomplished her fall, and so “brought death into the world and all our woe.” But does not the New Testament supply this seemingly unpardonable omission of the Old, by many times affirming that all men have immortality?

Remembering the many times you have heard and read from Biblical expositors that you were in possession of an immortal soul, how many times do you think that declaration is made in the New Testament? One hundred times? Fifty? Thirty? Twenty? Ten? No. Five? No. Twice? *No.* Once? *NO!* Does not the New Testament then apply the term immortal to anything? Yes; and this brings us to

Fact 2. The term immortal is used but once in the New Testament, in the English version, and is then applied to God. The following is the passage: 1 Tim. 1:17: “Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.”

The original word, however, *αφθαρτος* (*aphthartos*) from which immortal is here translated, occurs in six other instances in the New Testament, in every one of which it is rendered incorruptible. The word is defined by Greenfield, “Incorruptible, immortal, imperishable, undying, enduring.”

It is used, first, to describe God, in Rom. 1:23, “And changed the glory of the *uncorruptible* God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.”

It is used in 1 Cor. 9:25, to describe the heavenly crown of the overcomer: “And every man that striveth for the

mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an *incorrputible*."

It is used in 1 Cor. 15:52, to describe the immortal bodies of the redeemed: "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised *incorrputible*, and we shall be changed."

It is used in 1 Tim. 1:17, to describe God as already quoted.

It is used in 1 Pet. 1:4, to describe the inheritance reserved in Heaven for the overcomer: "To an inheritance *incorrputible* and undefiled, that fadeth not away, reserved in Heaven for you."

It is used in 1 Pet. 1:23, to describe the principle by which regeneration is wrought in us: "Being born again, not of corruptible seed, but of *incorrputible*, by the word of God, which liveth and abideth forever."

It is used in 1 Pet. 3:4, to describe the heavenly adorning which we are to labor to secure: "But let it be the hidden man of the heart, in that which is *not corruptible*, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

And these are all the instances of its use. In no one of them is it applied to man or any part of him, as a natural possession. But does not the last text affirm that man is in possession of a deathless spirit? The words "incorrputible" and "spirit" both occur, it is true, in the same verse; but they do not stand together, another noun and its adjectives coming in between them; they are not in the same case, incorrputible being in the dative, and spirit, in the genitive; they are not of the same gender, incorrputible being

masculine or feminine, and spirit, neuter. What is it which is in the sight of God of great price? The ornament of a meek and quiet spirit. What is the nature of this ornament? It is not destructible like the laurel wreath, the rich apparel, the gold and gems with which the unsanctified man seeks to adorn himself; but it is incorruptible, a disposition molded by the Spirit of God, some of the fruit of that heavenly tree which God values. Does man by nature possess this incorruptible ornament, this meek and quiet spirit? No; for we are exhorted to procure and adopt this instead of the other. This, and this only, the text affirms. To say that this text proves that man is in possession of a deathless spirit, is no more consistent nor logical than it would be to say that Paul declares that man has an immortal soul, because in his first epistle to Timothy (1:17), he uses the word immortal, and in his first epistle to the Thessalonians (5:23), he uses the word soul. The argument would be the same in both cases.

Fact 3. The word “immortality” occurs but five times in the New Testament, in our English version. The following are the instances:--

In Rom. 2:7, it is set forth as something for which we are to seek by patient continuance in well-doing: “To them who by patient continuance in well-doing seek for glory and honor and *immortality*, [God will render] eternal life.”

In 1 Cor. 15:53, 54, it is twice used to describe what this mortal must put on before we can inherit the kingdom of God: “For this corruptible must put on incorruption, and this mortal must put on *immortality*. So when this corruptible shall have put on incorruption, and this mortal shall have

put on *immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

In 1 Tim. 6:16, it is applied to God, and the sweeping declaration is made that he alone has it: "Who only hath *immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."

In 2 Tim. 1:10, we are told from what source we receive the true light concerning it, which forever cuts off the claim that reason or science can demonstrate it, or that the oracles of heathenism can make it known to us: "But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and *immortality* to light through the gospel."

How has Christ brought life and immortality to light? Answer: By abolishing death. There could have been no life nor immortality without this; for the race were hopelessly doomed to death through sin. Then by what means and for whom has he abolished death? Answer: By dying for man and rising again, a victor over death; and he has wrought this work only for those who will accept of it through him; for all who reject his proffered aid will meet at last the same fate that would have been the lot of all, had Christ never undertaken in our behalf. Thus through the gospel, the good news of salvation through him, he has brought to light the fact, not that all men are by nature already in possession of immortality, but that a way is opened whereby we may at last gain possession of this inestimable boon.

As with the word immortal, so with immortality: the original from which it comes, occurs a few more times than

it is so translated in the English version. There are two words translated immortality. These are ἀθανασία (*athanasia*) and ἀφθαρσία (*aphtharsia*). The former is defined by Greenfield and Robinson simply “immortality,” and is so translated in every instance. It occurs three times, in 1 Cor. 15:53, 54; 1 Tim. 6:16, as noticed above. The latter is defined, by the same authorities, “incorruptibility, incorruptness; by implication, immortality.” In addition to the instances above cited, it occurs in the following passages; in all eight times:--

1 Cor. 15:42: “So also is the resurrection of the dead. It is sown in corruption; it is raised in *incorruption*.” In verses 50, 53 and 54, of the same chapter, it is that *incorruption* which corruption [our present mortal condition] does not inherit, and which this corruptible must put on before we can enter into the kingdom of God. In Eph. 6:24, it is used to describe the love we should bear to Christ, and in Titus 2:7, the quality of the doctrine we should hold, in both which instances it is translated “sincerity.”

We now have before us all the testimony of the Bible relative to immortality. So far from being applied to man, the term is used as in Rom. 1:23, to point out the contrast between God and man. God is incorruptible or immortal. Man is corruptible or mortal. But if the real man, the essential being, consists of an undecaying soul, a deathless spirit, he, too, is incorruptible, and this contrast could not be drawn. It is placed before us as an object of hope for which we are to seek: declarations which would be a fraud and deception if we already have it. It is used to distinguish between heavenly and eternal objects, and those that are

earthly and decaying. In view of these facts, no candid mind can dissent from the following

Conclusion: So far as its use of the terms “immortal” and “immortality” is concerned, the Bible contains no proof that man is in possession of an undying nature.

CHAPTER III. THE IMAGE OF GOD.

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If man is immortal, we should naturally suppose that the Bible would make known so weighty a truth in some of the instances where it has had occasion to use the words immortal and immortality. Where else could it more properly be revealed? And the fact that its use of those terms affords no proof that man is in possession of this great attribute, but rather that it belongs to God alone, should cause a person to receive with great allowance the positive assertions of popular theology on this question. Nevertheless it is supposed that there are other sources from which proof can be drawn that man has a hold on life equal with that of Jehovah himself; so that he will live as long as God exists.

The first of these is the opening testimony of the Bible concerning man, which asserts that he was to be made in the image of God. Gen. 1:26, 27: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

The first impulse of a person unacquainted with this controversy would be to ask in astonishment what this has to do with the immortality of man; nor would his astonishment be in any wise diminished when he heard the

reply that as God is immortal, man, made in his image, must be immortal also. Has God, then, no other attribute but immortality, that we must confine it to this? Is not God omnipotent? Yes. Is man? No. Is not God omnipresent? Yes. Is man? No. Is not God omniscient? Yes. Is man? No. Is not God independent and self-existent? Yes. Is man? No. Is not God infallible? Yes. Is man? No. Then why single out the one attribute of immortality, and make the likeness of man to God consist wholly in this? In the form of a syllogism the popular argument stands thus:--

Major Premise: God is immortal. 1 Tim. 1:17.

Minor Premise: Man is created in the image of God. Gen. 1:27.

Conclusion: Therefore man is immortal.

This is easily quashed by another equally good, thus:--

1. God is omnipotent.
2. Man is made in the image of God.
3. Therefore man is omnipotent.

This conclusion, by being brought within the cognizance of our senses, becomes more obviously, though it is not more essentially, absurd. It shows either that the argument for immortality drawn from the image of God, is unqualified assumption, or that puny and finite man is clothed with all the attributes of the deity.

In what respect, then, is man in the image of his Maker? A universal rule of interpretation, applying to Bible language as well as any other, is to allow every word its most obvious and literal import, unless some plain reason exists for giving it a mystical or figurative meaning. The plain and literal definition of image is, as given by Webster, "An imitation,

representation or similitude of any person or thing, sculptured, drawn, painted, or otherwise made *perceptible to the sight*; a *visible* presentation; a copy; a likeness; an effigy." We have italicized a portion of this definition as containing an essential idea. An image must be something that is visible to the eye. How can we conceive of an image of anything that is not perceptible to the sight, and which we cannot take cognizance of by any of the senses? Even an image formed in the mind must be conceived of as having some sort of outward shape or form. In this sense, of having outward form, the word is used in each of the thirty-one times of its occurrence elsewhere in the Old Testament.

The second time the word image is used, it is used to show the relation existing between son and father, and is a good comment on the relation which Gen. 1:26, 27, asserts to exist between man and God. Gen. 5:3: "And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image." No one would think of referring this to anything but physical resemblance. Now put the two passages together. Moses first asserts that God made man in his own image, after his likeness, and a few chapters farther on asserts that this same man begat a son in his own likeness, after his image. And, while all must admit that this latter refers to bodily form or physical shape, the theological schools tell us that the former, from the same writer, and with no intimation that it is used in any other sense, must refer solely to the attribute of immortality. Is not this taking unwarrantable liberty with the inspired testimony? There is no room for any other conclusion than that just as a son is, in outward appearance, the image of

his father, so man possesses, not the nature and attributes of God in all their perfection, but a likeness or image of him in his physical form.

It may be said that the word image is used in a different sense in the New Testament, as, for example, in Col. 3:9, 10: "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." Let it ever be borne in mind that the point which popular theology has to prove is that man is immortal because in the image of God. This text is against that view; for that which is here said to be in the image of Him that created him, is not the natural man himself, but the new man which is put on, implying that the image had been destroyed, and could be restored only in Christ. If, therefore, it meant immortality as used by Moses, this text would show that that immortality was not absolute, but contingent, and, having been lost by the race, can be regained only through Christ.

Eph. 4:24, shows how this new man is created: "And that ye put on the new man, which after God is created in righteousness and true holiness." Nothing is said about immortality even in connection with the new man.

Again: The word here translated image (έικων) is defined by Greenfield, as meaning by metonymy, "an exemplar, model, pattern, standard, Col. 3:10." No such definition as this is given by Gesenius to the word in Genesis. So, though this Greek word may here have this sense, it affords no evidence that the Hebrew word in Gen. 1:26, 27, can refer to anything else but the outward form.

The same reasoning will apply to 1 Cor. 15:49, where the "image of the heavenly," which is promised to the righteous, is something which is not in possession of the natural man, but will be attained through the resurrection: "we *shall* bear the image of the heavenly." It cannot therefore refer to the image stamped upon man at his creation, unless it be admitted that that image, with all its included privileges, has been lost by the human race--an admission fatal to the hypothesis of the believers in the natural immortality of man.

In 1 Cor. 11:7, we read that man, as contrasted with the woman, is "the image and glory of God." To make the expression "image of God" here mean immortality, is to confine it to man, and rob the better part of the human race of this high prerogative.

In Gen. 9:6, we read: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Substituting what the image is here claimed to mean, we should have this very singular reading: "Whoso sheddeth man's blood, by man shall his blood be shed; for he made him immortal, and his life cannot be taken." Evidently the reference in all such passages is, not only to "the human face divine," but to the whole physical frame, which, in comparison with all other forms of animated existence, is upright and godlike.

But here the mystical interpretation of our current theology has thrown up what is considered an insuperable objection to this view; for how can man be physically in the image of God, when God is not a person, is without form, and has neither body nor parts? In reply, we ask, Where

does the Bible say that God is a formless, impersonal being, having neither body nor parts? Does it not say that he is a spirit? John 4:24. Yes; and we inquire again, Does it not say that the angels are spirits? Heb. 1:7, 14. And are not the angels, saying nothing of those instances in which they have appeared to men in bodily form, and always in human shape (Gen. 18:1-8, 16-22; 32:24; Hos. 12:4; Num. 22:31; Judges 13:6, 13; Luke 1:11, 13, 28, 29; Acts 12:7-9; &c., &c.), always spoken of as beings having bodily form? A spirit, or spiritual being, as God is, in the highest sense, so far from not having a bodily form, must possess it, as the instrumentality for the manifestation of his powers. 1 Cor. 15:44.

Again, it is urged that God is omnipresent; and how can this be, if he is a person? Answer: He has a representative, his Holy Spirit, by which he is ever present and ever felt in all his universe. "Whither shall I go," asks David, "from thy Spirit? or whither shall I flee from thy presence?" Ps. 139:7. And John saw standing before the throne of God seven Spirits, which are declared to be "the seven Spirits of God," and which are "sent" sent forth into all the earth." Rev. 4:5; 5:6.

We now invite the attention of the reader to a little of the evidence that may be presented to show that God is a person, and so that man, though of course in an imperfect and finite degree, may be an image, or likeness of him, as to his bodily form.

1. God has made visible to mortal eyes parts of his person. Moses saw the God of Israel. Ex. 33:21-23. An immaterial being, if such a thing can be conceived of,

without body or parts, cannot be seen with mortal eyes. To say that God assumed a body and shape for this occasion, places the common view in a worse light still; for it is virtually charging upon God a double deception: first, giving Moses to understand that he was a being with body and parts, and, secondly, under the promise of showing himself, showing him something that was *not* himself. And he told Moses that he would put his hand over him as he passed by, and then take it away, that he might see his back parts, but not his face. Has he hands? has he back parts? has he a face? If not, why try to convey ideas by means of language?

Again, Moses, Aaron, Nadab, Abihu, and seventy of the elders, saw the God of Israel. Ex. 24:9-11. "And there was under his feet as it were a paved work of a sapphire stone." Has he feet? Or is the record that these persons saw them, a fabrication? No man, to be sure, has seen his face, nor could he do it and live, as God has declared. Ex. 33:20; John 1:18.

2. Christ, as manifested among men, is declared to be the image of God, and in his form. Christ showed, after his resurrection, that his immortal, though not then glorified, body, had flesh and bones. Luke 24:29. Bodily he ascended into Heaven where none can presume to deny him a local habitation. Acts 1:9-11; Eph. 1:20; Heb. 8:1. But Paul, speaking of this same Jesus, says, "Who is the image of the invisible God, the firstborn of every creature." Col. 1:15. Here the antithesis expressed is between God who is invisible, and his image in the person of Christ which was visible. It follows, therefore, that what of Christ the disciples